



millennial star **october 1958**

Millennial STAR

OCTOBER 1958 VOLUME 120 NUMBER 10

<i>Now it is History</i>	CLIFTON G. M. KERR	293
<i>Days of Pentecost</i>	WILLIAM B. SMART	298
<i>British Mission Home Dedication</i>		300
<i>The Man Who Is Our Prophet</i>	TERRY WARNER	303
<i>A Goodbye and a Greeting</i>	KERRS AND WOODBURYS	312
<i>How I Met Mormonism</i>	SELECTED AUTHORS	314
<i>Branch and District Activities</i>		316
<i>Missionary Activities</i>		323
<i>A Parable for the Present Day</i>		<i>Inside back cover</i>

CLIFTON G. M. KERR, EDITOR

TERRY WARNER, ASSOCIATE EDITOR

PAMELA JOHNSON, EDITORIAL ASSISTANT

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year, 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.



*President McKay at a
London press conference*

THE STORY OF
BRITAIN'S
WARM RESPONSE
TO A GREAT EVENT

Now it is History

by **PRESIDENT
CLIFTON G. M. KERR**

NOW the dedication of the London Temple is history; and now the hopes of many decades past, realised in part by the Temple's construction, will be fully consummated as the Saints partake of its ordinances.

Prior to the dedication, a two-week public viewing period, from August 16 to August 31, was announced through various advertising media.

The response exceeded all expectations. By the end of the fortnight, 53,500 visitors had come, at an increasing tempo each day; and on August 30 7,500 were guided through the Temple. Then, to accommodate the many who still desired to see it, the viewing period was extended three days—and the total swelled to 76,324. One newspaper said: "Not since the



London Temple President Selvoy Boyer and guests at the public viewing

days of Billy Graham have people turned out to a place of worship in such numbers."

To introduce visitors to the Temple and temple work, a coloured film, in which President David O. McKay appeared, was shown in two tents that had been put up on the grounds. In a third tent, when the crowds were too large for all to see the film, a missionary gave a short introductory talk before the tour began. And on the grounds, from loudspeakers conveniently located, came recorded Tabernacle choir music.

The crowds emerged from the tents divided into groups of 30-50 people, with a guide for each group. They moved through the marked off sequence of rooms so reverently that a leading London paper observed :

A tidal wave of visitors

"The splendid organisation, including an explanatory film shown in tents; the absence of any attempt to win converts or to secure money, and the deep conviction of the guides was most impressive."

For the duration of the tour, the visitors were requested to neither smoke nor talk, in order to maintain a reverent atmosphere; but once outside the Temple they were invited to ask questions of the missionaries waiting there. It was there, on the steps of Temple, that marvellous things happened. Groups of sincere, interested people congregated around each missionary, wanting to know about the rooms, about the Church's teachings, about its place in Christianity. "How did you build such a beautiful feeling into it?" some asked. "How are families sealed?" "What do you know about the hereafter that is unknown to us?" Many missionaries reported that the most gratifying response was that of the people who, having been deeply touched by their experience, asked simply, "How does one become a Latter-day Saint?" Never before in the history of the British Mission did so few teach the truths of the Gospel to so many.

At times more than 1,000 people were waiting to see the Temple, which caused one policeman on duty to say that the longest queue he had ever seen was only half as long. "The Mormon Temple is the only Church in Britain with a quarter-mile queue waiting to get in," a newspaper commented.

Only a few were heard to complain, and when they did it was because there was no charge! There might have been a lot of money made for charity, they said. It was explained that, in keeping with the Church's policy, commercialism was not allowed.



The introductory lecture given by a missionary in the centre tent

Since the viewing, hundreds have written for additional information. These have received literature from the mission headquarters or are being visited by missionaries in their respective areas.

After the viewing time expired came a hectic three days of cleaning, installation of chairs and loudspeakers, and inspection by President McKay, who, on Saturday, September 6, declared the Temple ready for the dedication. And on that same day a great "pilgrimage" began. Members and missionaries in Scandinavia, the Netherlands, France and Britain began their journeys. Members and servicemen started coming from Iceland, Newfoundland, Spain, Germany and Portugal. One mother and her son



Visitors remained to ask questions of the missionaries . . .

'Never before did so few people

came all the way from Africa, and stayed after to receive their endowments. In addition to these, hundreds of former British Saints came "home" for the occasion and touring groups made it a certain date on their itineraries.

Branches chartered their own coaches; the mission hired 25 more to transport crowds from London. Many in coaches travelled all night to arrive on time—and travelled all the next night returning home. Some members came in their caravans and others brought tents; they camped in the green meadows surrounding the Temple. The exodus was complete on Sunday at 10 a.m., and 2,000 people filled the Temple's rooms for that first session. Two thousand more came to the afternoon session and 1,200 fol-

lowed each of the two succeeding days.

Certainly one of the most rewarding experiences for those who trekked to the dedication was that of seeing President McKay. Whether entering the Temple prior to the sessions or leaving, he graciously lingered to personally greet the saints. In addition to the arduous task of conducting the dedicatory services, the President conducted a press conference at the Grosvenor House in London—which resulted in very favourable publicity for the Church—and a mission presidents' meeting and attended other gatherings, including his 85th birthday celebration, given by Elder Henry D. Moyle, at Claridges.

Since the Temple project began there is a new spirit of devotion and desire to serve among the British mem-



... and the General Authorities who waited on the Temple steps

teach the Gospel to so many'

bers. Meetings are better-attended, tithes-payments have reached an all-time high, love and fellowship is being manifest everywhere.

The public is responding, too. During the viewing and dedication, 140 newspaper and magazines articles were published about the Church in Britain. Included were features in *Time* and the *Reader's Digest*, which, like virtually all of the publicity given the Church recently were friendly and favourable.

All this is a promise for the future. We feel that the opening of the London Temple is a prelude to one of the most fruitful conversion periods in mission history. Missionaries already report that their proselyting efforts are more rewarding, that barriers of misunderstanding are being torn down.

"After viewing the Temple," an ordained minister wrote.

"I became aware of the fact that what I knew about your church came from prejudiced sources. I would like to know the facts."

The programme of the Church will expand in every way, and more adequate meeting houses will be built to facilitate it. As our individual opportunities grow, our responsibility, too, will increase, so that the Restored Gospel Kingdom will become more and more "a light set on a hill that cannot be hid."

Truly the British Mission has come of age. A Temple in the British Isles means that the Gospel is here in its fullness—and the Temple will be a leavening influence for good in this land.



*Saints waiting to meet
the Prophet on the
Temple steps*

'days of pentecost'

by **WILLIAM B. SMART**
Deseret News Editorial Writer

A CENTURY-OLD dream of Great Britain's Latter-day Saints has come true. They have a temple in their land. And they are using it. Many have already received their own endowments since it was dedicated early on September 7, 8 and 9.

Thus is fulfilled promises given over a hundred years ago by early-day missionaries to Great Britain. Thus is realised the vision given to the great British reformation leader, George Wishart, who saw and testified, before his life was consumed in the flames of persecution, that:

"This realm shall be illuminated with the light of Christ's Evangel as clearly as ever was any realm since the days of the apostles. The house of God shall be builded in it . . ."

The three-day dedicatory services were, as Elder Gordon B. Hinckley put it, "days of Pentecost" – reminiscent, almost, of the early days of the missionaries in these islands when the Lord poured out His spirit in



Meeting President
McKay's party
at the airport



abundance on eight apostles and others who laboured here. It is safe to predict that few events since that time will so open doors and hearts to missionary work as will the presence of this stately temple.

President McKay deeply touched the hearts of the attending Saints with his dedicatory prayer. It was a magnificent appeal for peace, freedom and righteousness – uttered, fittingly enough, in the heart of an area in which were planted some of the first, most important, roots of mankind's freedom.

“Next to life,” President McKay prayed,

“we express gratitude for the gift of free agency. When Thou didst create man, Thou placed with him part of Thine Omnipotence and had him choose for himself. Liberty and conscience thus became a sacred part of human nature.

“Personal liberty is the paramount essential to human dignity and happiness.”

The prayer traced the history of man's striving for liberty, both religious and political, thanking God for

BRITISH MISSION HOME DEDICATION

ON TUESDAY, September 16, another dedicatory service was held. This one, under the direction of President Joseph Fielding Smith, was to dedicate the new British Mission Home, at 50 Princes Gate in London's South Kensington area. At eight p.m., 29 persons convened in the Mission President's living room (on the second floor of the five-storey building), including President Smith, Sister Jesse Evans Smith, Elder and Sister Henry D. Moyle and their daughter, President and Sister Clifton G. M. Kerr and their sons, the mission office staff, and others who were guests of the Mission that evening.

Following Elder Carlisle Hunsaker's opening prayer, President Kerr gave introductory remarks describing the remodelling of what once was a dilapidated and darkened building into a dignified and impressive mission home. He talked of the appropriateness of the new building to the magnitude of the work which will be done within its walls, and of the new era of Gospel teaching it introduces. Elder Terry Warner then spoke of former British Mission homes and detailed the history and culture of the area in which this one is built. President Smith preceded his dedicatory prayer with remarks. In the prayer, he asked that the building would henceforth be hallowed, free from any evil influence that might have been present before and filled with the Spirit of the Lord by which its important purposes might be furthered. Elder Moyle offered the benediction.

His guidance toward the liberty we now enjoy. He continued:

"It is fitting that we express appreciation for the signing of the Magna Carta in the County of Surrey, the same county in which we meet today . . . This protection of the individual is in keeping with Thy divine will."

Then followed a stirring expression of gratitude for

"the right of free peoples to resort to the ballot, and for freedom to meet in legislative halls to consider problems and settle difficulties without fear of coercion of dictators, of secret police, or of slave camps."

"O, Father, help people everywhere more clearly to realise that government exists for the protection of the individual, not the individual for the government."

The President prayed for Her Majesty, Queen Elizabeth, for the Houses of Parliament and for other branches of the British government, and for the United States government and those of other freedom-loving countries. He prayed that they would all

"hold sacredly the principles of self-government . . . as will make communistic governments of dictatorship, of mock trials, of unjust imprisonment, of enforced tyranny, so reprehensible as to be discarded for ever by liberty-loving peoples"

Finally, speaking of the Temple itself, he prayed,

"Accept of our offering, hallow it by Thy presence, protect it by Thy power."

"With this prayer we rededicate our lives to the establishment of the kingdom of God on earth for the peace of the world and to Thy glory for ever."

The spiritual wave that swept over audiences at each of the six dedicatory sessions left little doubt that the offering was indeed accepted, and that those present did rededicate their lives to the Lord's service.

Only occasionally during life is a man privileged to feel so strongly the spirit of the Lord. The streaming eyes, the voices choked with joy and thanksgiving during the singing of the final hymn, "The Spirit of God Like a Fire is Burning," offered moving testimony to the spirit that did truly burn in the hearts of those present.

In each of the dedicatory sessions, two per day for three days, President McKay spoke at length, each time on

a different subject, before offering the 22-minute prayer. It was a trial that would have tested severely the strength of a younger, more ordinary man. Yet the beloved, white-haired prophet, who had not been in the best of health previously, showed no effects from the strain — rather he seemed stronger at the end of the services than at the beginning. Many hearers thought that he had seldom been more forceful or inspirational.

THE ENDOWMENT SESSIONS

The day following the final dedicatory session, Wednesday, September 10, the first endowment sessions in the London Temple were held. Three sessions filled each of the first two days, and one each followed on Friday and on the next Wednesday and Thursday. President Selvoy J. Boyer assumed his position as the Temple's presiding authority and his wife, Sister Gladys Boyer, as matron, on the 10th; they conducted the sessions in conjunction with President and Sister El Ray L. Christiansen, who preside in the Salt Lake Temple and who were commissioned by the First Presidency to oversee the beginnings of Temple work in England.

Elders Richard L. Evans, Gordon B. Hinckley and Edward O. Anderson and President Clifton G. M. Kerr also attended, and addressed those who went through. Saints from Scotland, Ireland, Newcastle—from the furthest points of these islands—were there, and one session was presented in Norwegian for those who had come from Scandinavia to receive the holy endowment.

The first workers in the London Temple were missionaries of the North and South London Districts and mem-

bers from other countries who had worked in Temples. They are being replaced by local members, who are being called and trained for the sacred labours they will perform. The First Presidency has called Brother Harold Dent of Salt Lake City, to supervise the record keeping in the Temple.

A recurring theme in dedicatory session addresses and in the instructions given in the Temple sessions was that the saints make every effort to come to the Temple often. Accordingly, President Boyer has announced the schedule for the sessions to fit the needs of the British people.

London Temple Schedule, 1958-1959

Endowment sessions, Saturdays, 10 a.m., commencing September 27, 1958; also for groups by appointment. (Apply week in advance.)

Sealing for living following each session.

Sealing for dead Thursday and Friday by appointment.

Baptisms for the dead, Tuesday, 1 p.m., by appointment; other times for groups by application.

The Temple will be closed December 22, 1958, to January 4, 1959; and October 5, 1959, to October 19, 1959.

It was a remarkable demonstration of the power that abides with this servant of God.

In addition to President McKay, seven other General Authorities and their wives were present: President Joseph Fielding Smith and Elders Henry D. Moyle, Richard L. Evans and Hugh B. Brown of the Council of the Twelve; Elders El Ray L. Christiansen and Gordon B. Hinckley, assistants to the Twelve, and Bishop Thorpe B. Isaacson of the Presiding Bishopric. Each spoke at one or more of the sessions.

Other speakers included President A. Hamer Reiser, former British Mission President, who outlined the purchase of the Newchapel Temple site; Edward O. Anderson, the London Temple and Church architect, who told of the Temple's construction; Preston Nibley, assistant Church Historian, who paid tribute to the life of President McKay; Selvoy J. Boyer, London Temple President, and Walter Trauffer, Swiss Temple President.

British Mission President Clifton G. M. Kerr conducted the three sessions devoted to British members. His introductory remarks to the first session began with a reminder that "the eyes of the Church throughout the world are on us today. Not since 1840, when eight of the Quorum of the Twelve came, have so many General Authorities assembled in Britain." When he had, with these and other examples, made clear the significance of the occasion, he called upon those present to wipe away any hard feelings or ill will they might have harboured for their neighbours, and determine, then and there, to sustain the officers which the Lord had placed in His Church, in order for the Lord's spirit to dwell fully in the ensu-

ing sessions. He too acknowledged President McKay, quoting the scripture,

"'And all Israel from Dan to Beer-sheeba knew that Samuel was established to be a prophet of the Lord . . . and did let none of his words fall to the ground.' And President McKay, all modern Israel knows that you are established to be its prophet and your words have not fallen to the ground unheeded. Thousands will rise up and call you blessed, because of your precept and example."

Great credit is due to the choirs – one from the combined Sheffield and Manchester Districts, one from South London Branch and one from Norway – and soloists Ardythe Twitchell, Jean Taverner, Jesse Evans Smith and Thomas Pike. They added immeasurably to the inspiration of the sessions.

Missionaries and Saints from most West European countries were on hand for the dedication. An estimated 1,000 came from the United States, and one woman, whom President McKay said had before travelled 1,800 miles just to meet him, all the way from South Africa.

The weather, it must be reported, was truly remarkable. A storm, South England's most torrential in 100 years, roared over the area two days preceding the dedication, sending lightning dancing up and down the spire and threatening the beautiful grounds. "It seemed as if the adversary was simply determined we were not going to dedicate this building, so heavy was the storm," one witness said. If so, he failed. No damage was done, the dedication proceeded as scheduled. And the skies? After one of England's wettest summers, scarcely a drop of rain fell; indeed the sun often shone brightly as the most joyful, sacred services in Britain's history took place.



THE MAN WHO IS OUR
PROPHET

...AN APPRECIATION OF

by **TERRY WARNER**

“MUMMY, would you be proud and happy if I became a leader of our country?”

“Yes, son, I would be proud. But it would make me happier by far if you become a leader of the Church.”

Though the seven-year-old boy had only asked a whimsical question, his mother had given him an answer both deliberate and provoking, which shot like a rod into his vision of the future and pointed the way for his whole life. It reminded him that service to God is to be sought before the honours of the world, even though all of the implications of his mother’s wish—like the assurance that if he were President of the Church he would be clean and acceptable before God—didn’t fully impress him then.

Not until he was a young man did he fully understand; when, with 6,500 others, he saw and heard President David O. McKay at the London Temple dedication. He had read testimonies of those who had known upon their first sight of Joseph Smith that he was a living prophet of God; and he wondered how they could merely see and know so certainly. But when he saw President McKay, his wondering ceased. An elation, delicate and profound, filled his body to the finger-

tips and, with a certain wild peace surging inside of him, he shook hands with the Prophet. The Spirit of God bore unforgettable witness to his spirit, and he knew undeniably what his mother had known years before.

A prophet testifies of Jesus Christ – the spirit of prophecy is the testimony of Jesus. And if called and sustained Prophet, Seer and Revelator of Christ’s Church, he receives of God and proclaims to men the plan of salvation, and administers the ordinances of the fullness of the Gospel, of which he holds the keys.

David O. McKay is a true prophet. Unlike some who claim inspiration, a true prophet walks and works among his people; for it is with their eternal welfare that he is concerned. Because of this, the true story of David O. McKay is written in their hearts. While many men’s biographies can be extracted from histories and documents and letters, or compassed in a chronology of events, his never can be. For it is his people – like the young man who met him at the Temple – not libraries, that possess the individual leaves in the book of his life.

We count a business-man’s greatness



PRESIDENT MCKAY

by his earnings, a scientist's by his discoveries, a general's by his victories. But who can gauge the greatness of this prophet? To do so would mean assembling the multitudes he has inspired from the corners of the world, and somehow tracing the goodness they have rendered because of his guidance. His is a greatness which only awakens and begins with him, thereafter to stretch out into the lives of the Latter-day Saints and grow tall in the faith and thanksgiving of their children for generations to come.

So the following may seem a strange brand of magazine writing, because it is written in the spirit of testimony and represents but one of the myriad pages in his life's record.

II

President McKay's life, though it can only be sketched here, confirms what we have felt intuitively about his character, and much about the manner of man the Lord chooses as His mouthpiece on the earth.

From the example and counsel of his father, Bishop David McKay, and the love of his mother, the former Jeanette Evans, and from trials and responsibilities he met with his deeply compassionate and energetic nature,

David O. McKay learned life's lessons early. When he was only seven, both of his older sisters died within a week, one of rheumatic fever and the other of pneumonia. His mother's uncompromising trust in the wisdom of God during this period was something President McKay was later to recall often.

Young David worked in the fields beside his father – until he was eight. Then, in 1881, his father was called to leave his farm and family, his plans to enlarge the house to accommodate the new baby Sister McKay was expecting, and go on a mission to Britain. That meant leaving an almost impossible responsibility on his young wife; but when he became hesitant, fretting about his family's welfare, she said, "Of course you must accept; you need not worry about me. David O. and I will manage things nicely!" So the Prophet became acquainted with responsibility when barely old enough for baptism.

He pays to his parents abundant tribute – and no wonder, for they were amazing people! While her husband was on his mission, Jeanette McKay surprised him by building the addition to the house before he returned – on top of all her other concerns, like the



*The Prophet on a snowy outing
on his Huntsville, Utah, farm*

economic problems of harvest-time and attending to a new baby.

Bishop McKay's counsel developed in his children, two of whom were to become General Authorities, virtues like the kindness and moral honesty for which they are noted. At breakfast each morning, instead of telling them what to do, he asked each individually, "What are your plans for today?" He understood that there is dignity in the goodness of boys as well as men when it is willingly rendered. And he could trust them to plan profitably, for he was teaching them well.

On matters of principle Bishop McKay was unyielding. When the boys were loading hay one day, they were returning to the fields for another load to the same area in which they had been working. Bishop McKay called out, "No, boys, drive over to the high ground." The better hay, timothy and redtop, was there. David called back, "Let's take the hay as it comes!" "No, David, that is the *tenth* load, and the best is none too good for the Lord."

Young David McKay was just thirteen when he received his patriarchal blessing. Among other things, it said,

" . . . be taught of thy parents the way of life and salvation, that at an early day you may be prepared for a responsible position, for the eye of the Lord is upon thee . . . "

" The Lord has a work for thee to do, in which thou shalt see much of the world, assist in gathering scattered Israel and also labour in the ministry. It shall be thy lot to sit in council with thy brethren and preside among the people . . . "

As the eye of the Lord had been upon young David of old, when He declared his name unto Samuel – that he should one day rule in Israel – so

was the eye of the Lord upon the young David of our day. All of the promises given him in that sacred blessing have been fulfilled.

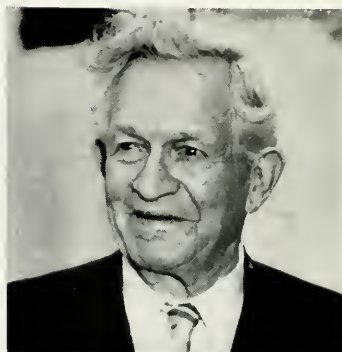
It was during these days of young manhood, too, that while he was hunting cattle, he stopped to let his horse rest on a steep hill and was taken with an intense desire to receive a manifestation of the truth of the Gospel. He knelt there, he relates, under a serviceberry bush, and importuned the Lord for some declaration of his revelation to Joseph Smith. "I am sure," says President McKay, "that I prayed fervently and sincerely and with as much faith as a young boy could muster." He remounted his horse and started back along the trail. "I remember saying to myself: 'No spiritual manifestation has come to me. If I am true to myself, I must say I am just the same "old boy" that I was before I prayed'."

No, he wasn't answered just then. His answer came later, in Glasgow, Scotland, while on his mission and carrying out his duties as president of the conference there. It was 1899 and the elders, including James L. McMurrin of the European Mission Presidency, were holding a priesthood meeting. President McKay recalls,

"I remember it as if it were yesterday, the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. Never before had I experienced such an emotion. It was a manifestation for which as a youth I had secretly prayed . . . It was an assurance to me that sincere prayer is answered 'sometime, somewhere.'"

"During the meeting, one of the elders arose on his own initiative and said, 'Brethren, there are angels in this room.'"

"Strange as it may seem, the announcement was not startling; indeed, it seemed



President McKay poses with one of his favourite horses, below



wholly proper; though it had not occurred to me that there were divine beings present. I only knew that I was overflowing with gratitude for the presence of the Holy Ghost. I was profoundly impressed, however, when President McMurrin arose and confirmed that statement by pointing to one brother just in front of me and saying, 'Yes, brethren, there are angels in this room, and one of them is the guardian angel of that young man sitting there,' and he designated one who today is a patriarch of the Church.

"Pointing to another elder, he said, 'And one is the guardian angel of that young man there,' and he singled out one I had known from childhood. Tears were rolling down the cheeks of both these missionaries, not in sorrow or grief, but as an expression of the overflowing Spirit; indeed, we were all weeping.

"I had learned from intimate association with him that James McMurrin was pure gold . . . that no truer man, no more loyal man to what he thought was right ever lived; so when he turned to me and gave me what I thought then was more of a caution than a promise, his words made an indelible impression on me. Paraphrasing the words of the Saviour to Peter, he said, 'Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you.' Then he added, 'If you will keep the faith, you will yet sit in the leading councils of the Church.'"

When he returned to Utah, President McKay was immediately asked to serve on the Weber Stake Sunday School Board. His son, Dr. Llewelyn McKay, describes the typical ebullience with which he met the new challenge:

"In 1900 he became second assistant to Thomas B. Evans and was delegated the responsibility of reorganising and revitalising classwork. Convinced that the success or failure of Sunday Schools was

centred in the classroom, he began to plan whereby every teacher should outline his lessons and obtain guidance for illustrative material and be instructed in the best ways of presentation. Thus the union meetings were established to which all teachers of each grade level met with a co-ordinator who assisted then in outlining the lessons for the following month. Often father would be called personally to a ward or teacher's home and many times he travelled in horse and buggy to give help where needed. Mother would usually accompany him on those many trips, holding a warm blanket around her baby."

The methods he employed soon won wide recognition and the pattern the Ogden Stake had set was eventually adopted by all the Church Sunday Schools. He continued in this capacity until called to be an apostle six years later – he was 32 – and at the same time was made second assistant to the General superintendent of Sunday Schools, President Joseph F. Smith. And the next year, David Oman McKay and Emma Ray Riggs became the first couple married in the Salt Lake Temple in this century. Like Moses, he could easily have chosen a woman of lesser principles, as did Samson. But like Moses – who chose Zipporah, a young woman whose family had always been true to the Gospel and whose father was worthy enough to hold the Melchizedek Priesthood and confer it on Moses – he chose one as pure and true as he.

To read the record of President McKay's famous world tour in 1921 is to read a divine history of how the Lord speaks through and protects and inspires His chosen servants today. When set apart for that mission he was promised protection, inspiration and power against disease. The account of the miraculous fulfilment

of those promises on the 62,000-mile trip reminds one of Paul's great missionary journeys – and no more divine manifestations, no more gifts of the spirit, no more healings, no more wise counsel issued from the labours of Paul and Barnabas than from those of President McKay and his missionary companion, Hugh J. Cannon. Each attestation, each letter of gratitude, each life made whole has its parallel in the activities of previous prophets; and each memory in the minds of those who benefited will certainly bear witness, if not now, when “the dead, small and great, stand before God,” and the books are opened; and the book, which is the book of life, is opened. Then the *real* story of President McKay can be written.

Stories of David O. McKay, humorous and touching, might be told endlessly. There are memories of sickness while travelling; of miraculous healing and protection in his own life; of him telegramming home to say that the family pig, Cæsar, was locked in the chicken coop and would surely need some food; of two sisters from opposite sides of the equator whose faith was so firm that they knew if they could merely shake the Prophet's hand they might be made well, and were made well; of the little girl at Newchapel who missed getting the Prophet's autograph, which caused him great worry until her branch president called and promised to send her autograph book to Salt Lake for him to sign. Lack of space prevents their telling, but each story witnesses his courage, his spiritual power and his charity, for his actions spring from his deep, unflagging allegiance to the right and his undivided devotion to the Gospel.

Two Russian war prisoners called on East German Mission President Harold L. Gregory in June, 1954: each was about 40, each shabbily dressed. They said they had lost their faith and could turn to none of the religious organisations they knew. One of them, a Mr. Braun, had seen hundreds of people go past him one day as he stood at a street corner. He asked one of them where he was going. “To see the prophet,” he replied. Mr. Braun went too, and found it was the occasion of the Berlin-Charlottenburg meeting-house dedication. He told President Gregory:

“I had never sensed such a spirit of love and good will as I did among those people that day. And then the Prophet, a tall man in his eighties, with a full head of hair—all white—stood up and addressed the body. I have never seen such a young face on a man that age. When he spoke something went through me. Afterwards as he was getting into his car, I noticed he was shaking hands with the members, and even though I was not one of them I pressed forward and shook his hand too. Something warm and lovely went clear through my body, and I marvelled again at the young, clear features. I knew that I had to come back to find out more.”

This is the unforgettability of David O. McKay we would convey – not primarily to praise him, as great as his work has been, but rather to testify to his divine calling and the trueness of the Church he leads.

Monday, September 8, was President McKay's 85th birthday. When he rose in the afternoon session each preceding speaker had expressed his love for and testimony of him. He hadn't intended to speak on that occasion. He acknowledged the birthday remembrances and, more importantly, the

love they represented; he said he was especially thankful that day for his mother. He would have spoken of her had the depth of his emotion not been too great to allow it.

The Prophet wept quietly. No description can express his stature or his sweetness in those moments. Those who witnessed wept with him. And then he spoke – with mightiness, as a prophet speaks – of brotherhood and of the Saviour.

He talked about the time of Joseph Smith's last imprisonment in Carthage gaol, and how much love the men present had for one another. They had kept their lives and associations pure, and now in the oppressive hours before the Prophet's tragedy, their bonds of brotherhood were stronger than the threat of death. John Taylor sang "A Poor, Wayfaring Man of Grief." The Prophet Joseph requested that he sing it again.

Here President McKay quoted the hymn in its entirety, speaking deliberately, in his singular way, filling each word to the utmost measure of its meaning. On his lips the language seemed liberated of its limitations: more even by his compelling combination of pureness and maturity than by his eloquence, and yet more by the power of his prophethood and the Spirit of God than by either, his words penetrated those who listened.

He continued, telling about Dr. Willard Richards – how Joseph had asked him, following their last meal in the gaol. "If we go into the cell, will you go in with us?" The doctor answered,

"Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to gaol with you – and do you think I would forsake you now? But I will tell you what I will do: if you are condemned to be hung for

treason, I will be hung in your stead, and you shall go free."

Joseph said, "You cannot." The doctor replied, "I will."

He told of Sydney Carton, who in Dickens' *A Tale of Two Cities* died as Willard Richards would have died, saying, "It's a far, far better thing I do now than I have ever done." We present had heard or read of the understanding of the world's learned and celebrated men – but, greater than they, here was a man before us who actually understood the meaning of the word brotherhood, and of the word love. And here were a group of men sitting behind him, some of the General Authorities of the Church, who understood also, for they too wept. Their lives and associations they had kept pure, and the love they emanated was like the love about which the prophet spoke.

He went on to talk of Jesus: how matchless is His love to have laid down his life for us. In President McKay's eyes were tears, most glorious to see; and he spoke, as it were, with the wholeness of his soul:

"We wouldn't have anything, if it were not for Jesus. We wouldn't be here today, or have this Gospel in our lives, or enjoy the association of our loved ones . . ."

And we too wept to glimpse in that moment some of what David O. McKay knows in his heart about the Saviour of mankind, and to understand more perfectly the scripture,

"As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandment, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love

one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends."

We knew that no man could speak as David O. McKay had spoken, but that he too had given his life to serve his friends. His hearers at the six dedicatory sessions – British, French, Swiss, Germans, Norwegians, Dutch, Swedish, Danish, American, Finnish – listened, and loved him deeply. If this is possible, merely on beholding and hearing him, how great shall be our love for our Father in heaven, if we are worthy to stand in His presence? And if we, in our weakness and shortcoming, can feel his pure love flow

from him to us, how sublime and glorious shall be the love of God?

We have sensed more fully the reality of the personality of God, our Father, and of His Son, Jesus Christ, by beholding in President McKay a lofty stage in the maturity of the divine potential in men. We were able to say in our hearts, This man hath God ordained His spokesman: we have known an unbridled and indescribable joy in his presence, have felt pure peacefulness and hope at his counsel – how much to be desired then is the peace and joy we may one day feel, if we live worthily, in the presence of Him who sent this prophet?



*President McKay tells a story to his grandchildren. Some of the best sources for the experiences found in this article and for many other stories about President McKay's life may be found in *Cherished Experiences from the Writings of David O. McKay*, which Sister Clare Middlemiss has compiled, and *Home Memories of President David O. McKay by his son, Dr. Llewelyn McKay*. His speeches and writings are also collected in *Gospel Ideals*, which is the *Gospel Doctrine Sunday School Manual for 1958*, and *Pathways to Happiness*.*

A Goodbye . . .

We wish to express our deep appreciation for the wonderful years we have shared. Our lives have been enriched by your love for us and your devotion to Gospel ideals. Be assured that we will ever be pleading with our Father in heaven to be mindful of you in the years ahead.

Our parting admonition and blessing would be for you to find joy in every day of living. Labour to make your family life a sweet experience; cultivate a rich fellowship with your brothers and sisters in the Gospel, and with good men everywhere; make the Gospel the orbit around which your life revolves; and by faith, prayer, study, service and righteous living, build the spirituality which is a source of lasting happiness.

We shall miss verdant Britain and shall always be respectful of her illustrious past. We express our confidence in her proud place among freedom-loving people of the future. God bless you—and thanks for some of the most wonderful years of our lives.

Sincerely,

PRESIDENT AND SISTER KERR AND SONS





... and a Greeting

How wonderful for Sister Woodbury, Wendy and me to come to the land of our progenitors! It's truly like coming home.

We lived for a few days in the glow of the "Kerr kindness." Their sweet spirit effects a natural affinity that makes them old friends immediately. They are dear to us, just as they are dear to you.

We approach our assignment of trying to replace them in deepest humility, knowing of their virtues and perfection in the Gospel. And though we replace them in person, we know we can never take their place in your hearts—nor should we ever want to. But pray we might earn your love, as they have earned it.

Now, with keen anticipation, we await the day when we might shake your hands, feel the warmth of your hearts and share the spirit of your testimonies. Until we do so, Sister Woodbury and Wendy join me in sending our love.

Sincerely,

THE T. BOWRING WOODBURY FAMILY

How I Met MORMONISM

by David Kershaw
Burnley Branch

WHEN early last year I wrote to Utah in hopes of finding a pen-friend, little did I realise that my letter was opening the way to a new and happy life! But I had better start at the beginning of my story . . .

Until I was nine I attended the Church of England; then I changed to a Baptist Chapel. By the time I'd reached the ripe old age of 16 I had decided that religion wasn't for me because nobody could seem to agree on anything about the Gospel of Jesus Christ. So, in a bewildered state, I left others to their religious speculations and arguments and determined to keep my thoughts to myself.

In the course of the next few years I formulated in my mind ideas about what a Church should be like and what it should do for a person. I thought: "If only such a Church existed!"

The problem kept cropping up everywhere. I married when I was 23 to a wonderful woman and we had a beautiful baby son. What was I to do? Should he be baptised? Who should baptise him? What was right and what was wrong? The local parish priest came around and we talked for hours, until suddenly he said, "Well, you don't *know* that infant baptism is wrong; it's only your opinion."

Yes, it was only my opinion, so I reluctantly agreed to have him Christened, for I didn't want to deprive him of any chance for salvation.

Because I have always been interested in history—especially in history of the Western Hemisphere—I suppose it was inevitable that one day I should read about Utah and the Mormon people. "Here," I thought, "is something different." I wrote to a newspaper hoping to find a pen-friend that perhaps I might learn more about these people. Replies came not only from Utah but from other states as well.¹

One of the friendships I made was with a student at the Brigham Young University; we exchanged several letters before he asked if I would like to read some literature about the Church. I accepted the offer and also went down to our local library to borrow *The Life Story of Brigham Young*, written by his daughter, Susa Young Gates. As I read this book I realised that here was what I was looking for—not only that: suddenly I felt wonderfully happy within myself and knew that I would have to investigate further.

I shall always remember January 19, 1958, for that was the day I first attended a Latter-day Saint Church service. It was such a memorable experience that, when I got home, I couldn't eat for excitement. The dinner which my wife had prepared went cold while I told her about it. "And what's more," I said, "we have some visitors calling on us tomorrow."

The visit that the two missionaries paid the next day began a series of meetings for which my wife and I are

deeply thankful. We realise that since we have found the true Church that we have discovered a true measure of happiness, and sometimes feel like pinching ourselves to make sure we aren't dreaming.

When I realise that I had been looking for something all my life and had just about decided that it didn't exist, and then suddenly came across it, I feel I want to tell all my friends about it or I would be very ungrateful. Though many of them think me silly to have embraced the Gospel, I know within my heart that I have found the Church the Jesus Christ came to earth to establish. The more I learn about it the more wonderful it becomes.

The Lord has blessed our family with another son. He has been so good to us I scarcely can count the ways, and I know that if we will live true to His commandments that the door is open to even greater joy and happiness.

¹ The first letter that Brother Kershaw received was from Apostle Mark E. Petersen.

*by David Beevers
Leicester Branch*

I AM THE son of a Yorkshire farmer and was born in a small picturesque village at the foot of the Yorkshire wolds. During the early years of my youth my parents instructed me in the doctrine of the Wesleyan sect, and we attended church as often as we could.

As I grew into my teens I found that church to me was boring and I began to doubt the teachings I had received. At this point I ceased to attend church altogether and can truthfully say I did not enter any place of worship for the next seven years. Yet during that time I often wondered on religious subjects, particularly about which church was right. I asked myself a thousand times why Jesus came to fill His mission when He did, instead of during my

lifetime. And why had not God raised up a prophet in our time as He had done in Biblical times? How badly the world was in need of a true prophet!

Praying to my Heavenly Father gave me great joy, for I believed strongly that He lived and that Jesus Christ was His Son. Often I knelt and prayed in the wooded areas around my parents' farm. And one day I had the great inspiration to go to America.

I lost no time writing to the American Embassy in London. They informed me that a citizen in good standing in the United States must be willing to sponsor me. But I didn't know anyone across the Atlantic. I guess I could have given up right there, but I had great faith that if that was where God wanted me to go, he would provide a way for me. So I did what I had done many times before—I turned to God and asked Him to provide me with a sponsor.

It was a week later that I was reading an American magazine and came across the story of Conrad N. Hilton, the hotel millionaire. Immediately something inside of me said, "That man is to sponsor you so you can go to America!"

Soon my letter to Mr. Hilton was on its way. Only a few days passed when a letter from him arrived. It not only said that he would sponsor me, but would also give me free hotel accommodation when I arrived!

In New York I stayed at the Roosevelt Hotel, until I enlisted in the U.S. Air Force. After my training I was transferred to Loring Air Force Base in Maine. It was just another Air Force day when I happened to walk into the room of a fellow airman and began conversing with him. We talked, after a while, about religion.

I asked him what religious sect he
(continued on page 320)



The colourful curtain made by the sisters of the North London Branch Relief Society, for a recent district drama festival.

Branch and District Activities

Birmingham

A 76th birthday deserves something rather special in the way of a celebration so the Birmingham M.I.A. gave Brother Hartsorn a party. The good food and talented members of the younger set entertaining made it a great success.

Birmingham Relief Society thought it would be a good idea to include an old friend in their meeting once more, so they recorded their meeting on tape and sent it to Sister Bailey who emigrated to Canada about 18 months ago.

A party was held in the garden of Nuneaton's new Chapel on August 23. After a fine meal provided by the Relief Society there were films, songs and games and excellent weather in which to enjoy them.

Bristol

Stroud Branch held a "Pioneer Social" on July 26 but were unable to take advantage of the barbecue pit which the M.I.A. had made in the garden, owing to bad weather. Square dancing, musical items and games comprised the entertainment.

Hull

On July 26, Hull Branch Entertainment Committee held the annual "Summer Fayre" with its usual variety of games and dancing. The weather was none too kind so not until evening did it clear sufficiently to play clock golf.

When Sister "Gran" Barker reached her 80th birthday recently she celebrated by giving Scarborough Branch a party. She put all the wisdom of her

years of gracious living into her own large birthday cake, buns and pastries, stoutly refusing assistance from the Relief Society. How "Gran" beamed when "Happy Birthday to You" and "For She's a Jolly Good Fellow" were sung! And while everyone else was enjoying games, "Gran" spent most of the evening blissfully packing up parcels of food for those unable to attend.

Ireland

Recently Bangor M.I.A. invited Belfast Branch members to come and help them dig their garden, promising them that there would be lots of good food to eat after the work was finished. Twenty-five people came to work and eat.

Liverpool

Members of a B.Y.U. Tour helped overflow the Preston Sacrament Meeting on July 7. They were conducted afterwards on a tour of Preston places noted in Church history, for which they expressed their appreciation.

The District Sports Day was held in Newsham Park on July 12 and organised by Brother May. Preston Branch captured the District Shield. After the sports the Liverpool Skiffle Group entertained in the Recreation Hall.

Liverpool Branch's garden party, on August 16, was opened by President Albrecht. The baby show was judged by Mrs. G. Baldwin, S.R.N., S.C.M., who said she had seldom seen so many lovely babies all together. Stalls were well stocked and well supported. Lively looking was the members' treat, for they saw pipers and Scottish dancers and a Pierrot Show, all staged by the Primary.

Manchester

David Cook seems to excel at most things he does. Of his fellow-scouts

he always earns the most in the "Bob-a-Job" programme. The latest of his achievements is achieving the first Aaronic Priesthood Award, given for 100 per cent attendance at Priesthood and Sacrament meetings, in the Manchester District.

Radcliffe Branch happily welcomed home the Warburton family from Salt Lake City along with their new daughter-in-law from Preston, Idaho, Arlene (Jepson) Warburton and her baby son.

On August 16, Wythenshawe Branch held a Garden Party. The Primary busily made potato crisps to sell and arranged for all the food. Lots of side-shows, most of which Laurence Gregson organised, were only part of the festivities: the coconut shy was, as usual, a huge success and the goldfish prizes in other stalls widened children's eyes. As a result of this Garden Party and many other efforts the branch has paid for its new chapel, which is slated to be dedicated by Elder El Ray Christiansen on December 3. Five years of hard work has accomplished this—and the willing labour has so increased the membership that they are planning a new addition.

That same day Edna Bates' twenty-first birthday was fêted with a party in the chapel. Brother Weston M.C.'d the dancing and games, and awarded prizes. Thelma Taylor gave an exhibition of ballet dancing and Jean Clark sang a solo. The beautiful birthday cake, like a large "21", was cut just before nephew Nicholas, the youngest Bates in Manchester, presented her with the cardboard replica of a key. Among her gifts Sister Bates found a petit-point clock from Wythenshawe Branch. She recently gained a Bachelor of Science degree, with honours, at Manchester University, and has accep-

ted an appointment as Chemist in the Pathological Department at the Manchester Royal Infirmary.

Newcastle

West Hartlepool, budget-minded, served up a social on August 29, which 60 people attended. The occasion also served as a farewell party for Elder Gerald A. Gygi, who served the Branch well during the ten months he was there. President James Laurie presented him with a travelling-clock on behalf of the Branch.

A Newcastle District Bank Holiday Sports Day enlivened August 4. Afterwards the South Shields M.I.A. staged a social evening full of games and songs for the many who turned out.

For five years' effort in the M.I.A., Sister Milligan of Newcastle was presented with a Golden Gleaner award.

Norwich

The Chelmsford Primary's Barbecue, held on the chapel grounds on August 16, was a great time to taste hot dogs cooked on a charcoal burner by Brother and Sister Lahtimer, a serviceman stationed locally, and potatoes taken from the crop grown for the Building Fund and baked on a log fire. As dusk fell everyone sat around the fire to sing.

On August 10 the new Gorleston Chapel was used for the first time. Many people came long distances to attend the special Sacrament Meeting, including President and Sister Clifton G. M. Kerr; Presidents Gary L. Stewart and Larry T. Wimmer, and Elders Merrill Bateman and Gary Dennis. The building is large enough to accommodate the different auxiliaries and is decorated in shades of

Geoffrey Marshall Isaac and Nina Joy Figures (left) on their wedding day, September 27, at Bristol; and Thomas W. West and Eileen Russell, June 7, at South London.





Edna Bates graduated recently from Manchester University with honours (see Manchester)

blue with light oak woodwork. During the same week, the Gorleston branch invited friends from Norwich, Ipswich and Lowestoft to their M.I.A. room for a grand social, there were games and dancing and vaudeville numbers that made this festive first social something to remember.

Nottingham

Peterborough Branch held a Garden Fête recently and were fortunate in having a fine day sandwiched between some very wet ones. One hundred and fifty people were attracted by a wide variety of stalls, including a Custard Pie Shy where Elder Davidson, the target, got many tasty pas-

tings. A rifle range, a White Elephant stall, a baby show and pony rides delighted customers while Elder D. caught his breath. In the evening Peter Bowyer and his band provided music for dancing.

Brother and Sister Taylor of Derby Branch celebrated their Silver Wedding Anniversary on August 23 by giving a party at "Trentmor" in Nottingham. During the evening the Nottingham M.I.A. presented Brother and Sister Taylor with a bouquet.

The weather kindly cared for the Mansfield Saints on the day of their Garden Party, August 2. M.I.A. President Pat Salmon organised it and Y.W.M.I.A. District Supervisor Valerie Bowler officially opened it. The stalls and competitions—hoop-la, a rifle range, a treasure trail, novelty races and a children's fancy dress, as well as refreshments and ice-cream—gave the Saints happy reward for their contributions, which made the Welfare Fund £12 richer.

Six "Vanguard" boys of the Loughborough Branch Cadre held a week's camp at Over Haddon in the Peak District during August. They fulfilled various Vanguard requirements, like map reading exercises, hiking, cooking over open fires and swimming. The boys' spiritual welfare wasn't neglected either, for they held a Sacrament Meeting the day after their arrival which Brother H. J. Simpson conducted. The Cadre looks forward to camping next year with other Cadres in a competitive spirit, and to receiving their badges. Now they're planning a winter programme that will include preparation for next summer's boat-building project.

Sheffield

On August 4 the Doncaster Sunday School spent a glorious day in the

beautiful Cleethorpes sunshine. For every child there was a bottle of mineral, a packet of sweets and spending money; and from this allowance they extracted the utmost possible joy. The Hull District missionaries and 15 members of Grimsby Branch worked hard to give this outing an air of individuality.

Wales

Following a recent preparation meeting a social was given by Blackwood Branch members in which they presented a verse play, "Dollmakers of Dollmania". Elders Oliver and Hunsaker wrote much of the script and acted as stage manager and narrator, respectively.

Engagements and Marriages

The engagement of Brother G. Allan and Sister A. Smith of Airdrie was announced on July 4.

Prunella Revelly and Maurice Rawlins of Birmingham announced their engagement on August 27.

The engagement of Sydney R. Peach and Lora M. Brown of Eastwood was announced on May 31.

On July 5, Mary Bedder of Leicester was married to Harry Walker. The couple are now living at Stalybridge.

Muriel Hall of Reading and Nottingham Branches was married to Derek Charles Lavender of Nuneaton in the Nottingham Chapel. The service was conducted by Branch President Kenneth J. Poole and President Derek A. Cuthbert performed the marriage ceremony. The bride wore a white figured brocade dress and carried a posy of mixed flowers. After the reception, the couple travelled to the Lake District for their honeymoon.

The marriage of Brian Smith and Maureen Hopkinson took place in the Sunderland Chapel on July 9. Best man and bridesmaid, respectively, were Derek Smith and Rita Smith; President F. W. Oates officiated and Gladys Quayle sang a solo. The reception was held at the home of the bridegroom.

The marriage of Frances Pomfret and Charles Hume took place on May 17 at the Wythenshawe Chapel. President Roberts of Stockport Branch (the bride's home branch) officiated. The

MORMONISM *(continued)*

belonged to. He replied, "I am a Mormon."

"Good gracious," I said, "What is one of those?"

Then he handed me a pamphlet on the life story of Joseph Smith. I laid down on his bunk and began to read. I read the story of Joseph Smith with amazement—once, twice, three times I read it, not speaking a word to my friend for over an hour. At the end of that time I stood up and said, "You know what? Joseph Smith is indeed a Prophet of God!" From that day on-

ward I have had a testimony that could not be shaken.

With my friend, Lester L. Rusk, I travelled to his home in West Virginia to be baptised into the Church. Since coming to a knowledge of the Restored Gospel, I have known happiness such as I had never dreamed could exist. To know that David O. McKay is God's prophet today, just as Moses was in the days of ancient Israel, to know that chosen men of God, the 12 apostles, guide the Church today—for this precious knowledge I thank my Heavenly Father, who led me by the hand to receive it.

bride wore a white ballerina length dress and was attended by four small bridesmaids wearing pink dresses and an older bridesmaid wearing blue. A reading lamp has been presented to the happy couple by Stockport Branch.

Handsworth Chapel, Birmingham, was the scene of the wedding of Albert C. Austin and Evelyn Ashby of Coventry on May 3. The best man was Mr. H. Vinell and the matron of honour Mrs. N. Walton, niece of the bride. The wedding was conducted by President Kitsell and special choral numbers were sung by the Birmingham District missionaries and Coventry Relief Society. A reception was held at St. Margarets Institute, Coventry and was attended by 140 guests. A social evening was given in honour of the newly-weds who are spending their honeymoon at Llanaber, North Wales.

May 17 was the day chosen by Wendy Jolly of Ipswich and Neil McEwen of Nottingham for their wedding. A large number of relatives and friends from both branches witnessed a beautiful ceremony.

Brighton's Barry Thorne and Valerie

Woodgate were married at Brighton Chapel June 28 by President James R. Cunningham, following remarks by President Clifton G. M. Kerr. The bride, whose gown was cream and gold brocaded, carried cream tea roses and was attended by two little cousins wearing pink and carrying sweet peas.

The Thornes honeymooned in the Austrian Tyrol.

Deaths

Sister Lily Wheatley of Leicester passed away on July 10 aged 72 years. The funeral service was conducted by Branch President Albert E. Porter and Brother George Winfield of the District Presidency dedicated the grave. Sister Wheatley had held the position of Relief Society President for 18 years and was an ever faithful and greatly respected member.

Sister Eda Shaw of Oldham died at her son's residence on July 3. The service at her home was conducted by President Giles, who also dedicated the grave. Sister Shaw was 82 years of age and had been an active member of the Church for 29 years.

ORDINATIONS :

Birmingham

Terence George Jones of Worcester to Priest
John William Passey of Worcester to Deacon
Walter Allen of Northampton to Priest
Leslie Arthur Rowland of Northampton to Priest

Bristol

Brian Morecroft of Bristol to Teacher

Hull

Arthur Thompson of Scunthorpe to Priest
Kenneth Jones of Scunthorpe to Deacon

Ireland

William James Brownlee of Portadown to Deacon
William Allen Paul Brownlee of Portadown to Deacon

Leeds

Charles Stuart Andrews of Halifax to Teacher

Liverpool

John William Jones of Liverpool to Teacher
Thomas James Oxley of Wigan to Deacon
John Griffin of Wigan to Priest

Manchester

Neil Cliffe of Stockport to Priest
John Kellett of Rochdale to Priest

Eric Rowland Snelson of Radcliffe to Teacher
Peter Redford English of Wythenshawe to Teacher

Peter Redford English of Wythenshawe to Priest

Brian Neville King of Wythenshawe to Teacher
Kenneth Briggs Baldwin of Oldham to Teacher
David Cook of Oldham to Teacher

Newcastle

Bryan Bygrave Clements of Middlesbrough to Teacher

George David Brown of Middlesbrough to Priest

Robert Pearson of Sunderland to Priest
Keith Hughes of Sunderland to Teacher
David Bate of Sunderland to Teacher
Colin Lead of Sunderland to Teacher
Edwin Leadbetter of Middlesbrough to Teacher
George William James Dellow of South Shields to Deacon

North London

George Frederick Holman of Romford to Deacon

Norwich

George Joseph Thompson of Gorleston to Deacon

Edward Stanley Dohson of Gorleston to Priest
 Peter Geoffrey Blackwell of Gorleston to Priest
 Magnus George Rowland of Ipswich to Teacher
 Ian Paul Hayles of Ipswich to Deacon
 Alan Christopher Jacobs of Ipswich to Deacon
 Derrick Keith Dawdry of Ipswich to Priest
 William Edward Baldock of Ipswich to Priest

Nottingham

Thomas John Grecock of Leicester to Teacher
 Derek Spriggs of Eastwood to Deacon
 Thomas Keith Plumb of Eastwood to Deacon
 Thomas Haig Brown of Peterborough to Deacon

Scotland

Ian Daley of Airdrie to Deacon
 Henry C. W. T. McGibbon of Airdrie to Priest
 Edward Henry Conn of Aberdeen to Elder
 David Stobo McIntosh Wilde of Glasgow to Teacher

Sheffield

Samuel Leslie Fletcher of Doncaster to Priest
 Harry Leadenham of Doncaster to Deacon
 Dennis Buffey of Doncaster to Elder
 Sydney Phillipson of Sheffield to Deacon

Wales

Kenneth James Hall of Newport to Deacon

Missionary Activities

BAPTISMS :

Birmingham

Norma Boffin of Nuneaton
 Nancy Winifred Ward of Coventry
 Donald Arthur Royle of Coventry

Bristol

John Robert Oldin of Bristol
 Olive Margaret Oldin of Bristol
 Roger Wallace Oldin of Bristol
 Heather Anabell Oldin of Bristol
 Susan Eileen Oldin of Bristol
 Bernice May West of Bristol
 Brian Cyril West of Bristol
 Kathleen Ede Caswell of Bristol
 Gerald John Caswell of Bristol
 John Beverley Caswell of Bristol
 Michael Peter Caswell of Bristol

Hull

Mary Jones of Scunthorpe
 Kenneth Jones of Scunthorpe
 Valerie Thornton Whitehead of Hull
 Ronald Christopher Whitehead of Hull
 Lily Whitehead of Hull
 Betty Leng of Hull
 Harry Frederick Everett of Hull
 Mary Everett of Hull
 Paul Everett of Hull
 Margaret Joan Hones of Scunthorpe
 Kenneth Jones, Jr., of Scunthorpe

Ireland

Mary Kathleen Mitchell of Belfast
 Dermot Sheils of Belfast
 Elizabeth Wray Sheils of Belfast
 Robert George Crawford of Belfast
 Margaret Andrews of Belfast

Leeds

Dennis Wilfred of Halifax
 Richard Paul Simon of Halifax
 Janet Elizabeth Hobson of Halifax
 Gladys Hobson of Halifax
 Rennard Marsh of Bradford
 Dorothy Alma Marsh of Bradford
 Muriel Hardy of Halifax

Liverpool

Ida Oxley of Wigan
 Susan Ireland of Liverpool
 James Ellins of Burnley
 Jean Mary Ellins of Burnley
 Barbara Kershaw of Burnley
 David Herbert Kershaw of Burnley
 Ian Alexander Grant of Liverpool
 John Howe Sinclair of Liverpool
 William Barlow of Southport
 Dorene Hannah Barlow of Southport
 Gordon MacKenzie Heggie of Liverpool
 Marjorie Wright Heggie of Liverpool
 Jean Florence Timon of Liverpool
 William George Timon of Liverpool
 Marjorie Heggie of Liverpool
 Henry James Baldwin of Liverpool

Manchester

Maud Smith of Wythenshawe
 Melyn Joseph Thomas of Wythenshawe
 John Malkin of Wythenshawe
 Veronica Holroyd of Wythenshawe
 Ruth Logan of Wythenshawe
 Victoria Jane Fleming of Wythenshawe
 Robert Arthur Dickson of Stockport
 Doris Lilian Thorpe of Wythenshawe
 Doris Lilian Thorpe of Wythenshawe
 Margaret Thomas of Wythenshawe
 Joseph Thornton Potter of Wythenshawe
 James Begg of Wythenshawe

Newcastle

Susan Decima Rose of Newcastle
 Vera Christie of Sunderland
 Mable Alice Esther White of West Hartlepool
 Charles James White of West Hartlepool
 Leonard McDonald of West Hartlepool
 Dennis Gordon Noble of West Hartlepool
 Alfred Wainwright of West Hartlepool
 Pauline Wainwright of West Hartlepool
 William Hall of Sunderland
 Norah Hall of Sunderland
 Albert James Florey of Sunderland
 Mary Florey of Sunderland
 Thomas Anthony Florey of Sunderland
 Colin Florey of Sunderland

North London

Karen Eileen Ludwig of Oxford
 David John Vousden of Romford
 Sheila Kay Mitchell of West Drayton
 Candice Perkins of West Drayton
 Melanie Alberta Osborn of Southend
 Linda Diann Later of Reading
 Kathleen Joyce Baker of West Drayton
 Raymond William Hardy Phipps of Oxford
 Ruth Jane Phipps of Oxford
 Elmer Joseph Foder of Reading
 Eileen Cynthia Biss of Oxford
 Joan Audrey Wyatt of Southend
 David Venters Wyatt of Southend
 William Knott Sheppard of Luton
 Dorothy Ada Sheppard of Luton
 Amy Hilda Vasey of Reading
 Hilda Mary Winifred Geary of North London
 Myrna Joy Tiffany of Reading
 Evelyn Dorothy Baldwin of Southend
 John Albert Balwin of Southend

Norwich

Graham Alex Jennings of Ipswich
 Jennifer Linda Baldock of Ipswich
 Roy Newnham Rodwell of Chelmsford
 Kathleen Rodwell of Chelmsford
 Graham Ernest Bidel of Lowestoft
 June Evelyn Parnell of Lowestoft

Nottingham

Maureen Ann Cuthbert of Nottingham
 Melvin Wilfred Potts of Eastwood

Enid Elsie Elizabeth Brown of Peterborough
 Hazel Gray of Peterborough
 Marjorie Phyllis Joan Hillson of Peterborough
 Dorothea Blood of Peterborough
 Ethel Maude Fell of Mansfield
 Arthur Grenville Dalby of Mansfield
 Albert Stanley Green of Nottingham
 Joan Green of Nottingham
 Neville Maurice Oldham of Nottingham
 Jacqueline Anne Brown of Nottingham
 Valerie Wendy May of Nottingham
 Doreen Keeton of Mansfield
 Layra Marian Brown of Eastwood

Scotland

David McKelvie Brown of Fife
 Helen Bow Proctor of Glasgow
 Alexander Peterson of Edinburgh
 Isabella Beveridge Rollo Anderson of Dundee
 Jessie Hawthorne Payne of Airdrie
 Anne Payne of Airdrie
 Douglas McKenzie High of Dundee
 George Fryer of Dundee
 Anita Inver-Hamilton Queen Fryer of Dundee
 Jeannie Hopkins Rudd of Paisley
 William Nicholls Rudd of Paisley

Sheffield

Lynn Crossland of Barnsley
 Melynn Hall of Barnsley
 Mary Cottage of Sheffield
 Judith Mary Wood of Sheffield

South London

Sidney Gordon Palmer of Brighton

Thomas Aliff Hiscock of Bournemouth
 Elsie May Hiscock of Bournemouth
 James Stuart Hart of Newchapel
 Jillian Kay Bigmead Hightower of South London
 Beryl Calderwood of Bournemouth
 Frank Calderwood of Bournemouth
 Marvo Mohammed of South London
 Sookoor Mohammed of South London
 Rosemary Williams of South London
 John Anselmo Gizzie of Southampton
 Sheila Elizabeth Gizzie of Southampton
 Brenda Somme Hiscock of Bournemouth
 Maureen Ann White of South London
 Janice Patricia White of South London
 Sandra Jacqueline Frances White of South London
 Walter Frank Stevenson of South London
 John Clifford Lea of South London
 Gerald William Loftus of South London
 Doreen May Loftus of South London
 Hefin Jones of South London

Wales

Dorothy Gwladys Davies of Newport
 David Gordon Davies of Newport
 Charles Edward Farley of Cardiff
 Teresa Ann Cotter of Merthyr Tydfil
 Freda Jones of Merthyr Tydfil
 Norma Shermer of Newport
 Stanley Horace Shermer of Newport
 Lilian Robinson of Pontypool
 Cyril Ralph Robinson of Pontypool
 Eileen Jane Robinson of Pontypool
 Patricia Jean Robinson of Pontypool

ARRIVALS :

9 September, 1958

Elder John Robert Arnold
 Elder La Dell Clarence Hoth
 Elder Lynn Lyman Bishop
 Elder Ben N. Bryce
 Elder Heber Grant Dunn
 Sister Betty G. Duren
 Sister Lalla June Freebairn
 Elder De Von Keeteh Hirsehi
 Elder Sherman Craig Hunter
 Sister Roma Jean King
 Elder William David Livsey
 Elder Richard Earl Marshall
 Elder Roger Burnham McFarland
 Sister Glennys Moore
 Elder John Richard Nielson
 Elder Duane Marshall Thomas
 Elder Larry Arthur Tyler

From

Rodondo, California
 Logan, Utah
 Salt Lake City, Utah
 Pima, Arizona
 Provo, Utah
 Fort White, Florida
 Salt Lake City, Utah
 St. Charles, Idaho
 Salt Lake City, Utah
 Aberdeen, Idaho
 Salt Lake City, Utah
 Tooele, Utah
 San Gabriele, California
 Salt Lake City, Utah
 Cardston, Alberta, Canada
 Glendale, California
 Phoenix, Arizona

Assigned to

Norwich
 Hull
 Norwich
 Wales
 Newcastle
 Nottingham
 Liverpool
 South London
 North London
 Newcastle
 Sheffield
 Ireland
 Manchester
 Norwich
 South London
 Manchester

15 September, 1958

Elder Ramon Cotton-Betteridge

Oxted, Surrey

Nottingham

23 September, 1958

Elder Neil La Mont King
 Elder William Guy Lund, Jr.
 Elder Random Whittle Wilson
 Elder Victor Joseph Burner
 Elder Graham George Stubbs

Logan, Utah
 Provo, Utah
 Preston, Idaho
 Elko, Nevada
 Salt Lake City, Utah

Leeds
 Newcastle
 Newcastle
 North London
 Liverpool

TRANSFERS :

Elder Craig S. McCune
 Elder Vern M. Young
 Elder Thomas G. Pike
 Elder Alma L. Carlisle
 Elder Ronald E. Cluff
 Elder Thomas R. Poeock
 Elder Mark Dee Jeffs
 Elder Don R. Petersen
 Elder Virden James Blackham
 Elder Larry D. Beekstrom
 Sister Carol Brown
 Sister Vonda Sedgwick
 Sister R. Raelene Wood
 Sister LeEtta Pratt
 Sister Marla Alene Stone
 Sister Arlene Toland
 Sister Jeanette Clark
 Sister Wilma Pulsipher
 Elder Dale Wayne Harrell

From

North London
 Birmingham
 Nottingham
 Liverpool
 Bristol
 Newcastle
 Norwich
 Newcastle
 North London
 Hull
 Hull
 Wales
 Sheffield
 Bristol
 Bristol
 Leeds
 Newcastle
 Manchester
 London Office
 South London

To

Scotland
 Bristol
 Birmingham
 Bristol
 Liverpool
 Liverpool
 Liverpool
 Newcastle
 Ireland
 Hull
 North London
 London Office
 Nottingham
 Sheffield
 Manchester
 North London
 Leeds
 Leeds
 Wales
 Bristol
 Wales

Date effective

10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 10 September, 1958
 29 September, 1958



BILLIE RAY ANDERSON
ROBERT H. MARSHALL
GERALD BRYAN DRENNAN

WALLACE A. HAMBLIN
ALLAN GEE BROWN
STEPHEN J. CLARK

DONALD W. WILLIAMS
RONALD G. LINFORD
ORSON BOWLER

RELEASES :

	<i>From</i>	<i>Districts</i>
19 September, 1958 Elder Allan Gee Brown	Salt Lake City, Utah	Liverpool, Birmingham
20 September, 1958 Elder Robert H. Marshall*	Glendale, California	Manchester, Bristol
3 October, 1958 Elder Ronald G. Linford	Long Beach, California	Liverpool, Nottingham
9 October, 1958 Elder Billie Ray Anderson Elder Stephen J. Clark*	Green River, Wyoming Springville, Utah	Bristol, Newcastle Birmingham, Sheffield
30 October, 1958 Elder Orson Lloyd Bowler* Elder Gerald B. Drennan Elder Wallace Adair Hamblin Elder Donald W. Williams	Portland, Oregon San Mateo, California Kanab, Utah Montpelier, Idaho	Newcastle Birmingham, Liverpool London, Liverpool London, Scotland

* District President or Supervising Elder

APPOINTMENTS :

- Elder John Bruce Anderson appointed Supervising Elder of South London District—effective 23 August, 1958.
- Elder Allen Brent Brockbank appointed Supervising Elder of Manchester District—effective 10 September, 1958.
- Elder William Brice Elkington appointed Supervising Elder of Nottingham District—effective 10 September, 1958.
- Elder James LaMoynne Roberts appointed President of Bristol District—effective 20 September, 1958.
- Elder Albert Wallace Pope appointed Mission Secretary—effective 10 September, 1958.
- Sister Lona Gay Christensen appointed Secretary to Mission President—effective 10 September, 1958.
- Elder Samuel E. Francis appointed Supervising Elder of Hull District—effective 10 September, 1958.
- Elder Lloyd Clifton Gohle appointed Manager of Literature Department—effective 25 September, 1958.
- Elder Gordon W. Bullock appointed President of North London District—effective 25 September, 1958.
- Elder Dix Anderson Newell appointed Supervising Elder of Sheffield District—effective 9 October, 1958.
- Elder Anthon Edward Anderson III appointed Supervising Elder of Newcastle District—effective 30 October, 1958.

*A man who had fallen among thieves
lay by the roadside on his back
dressed in fifteenthrate ideas
wearing a round jeer for a hat . . .¹*

AT the county fair dance, when gaiety filled glad bodies that all summer had strained in the fields, and friends enjoyed one another after the hectic harvest-time, there was one who stood out as not really belonging. It took careful attention to see that, though his pursed mouth and defiant posture suggested one who drives his team with whips, his eye was that of one who was himself driven.

Had he not been so offish, his always being left alone might have been different. But since he had associated with the two loud and brawling men that had come for a time three summers ago, he had become scornful of the things everyone did. What the hay buyer had said last month about them ostracising one of their own wasn't true – if he didn't prefer to be alone, wouldn't he have spoken? How *could* they invite him to their parties when he was sure to ruin them with his discontent? How could they do that and still be accepted by their friends?

Yet one person had been watching him this particular evening. She had never actually taken note of him before and for an inexplicable reason felt suddenly ashamed because of it. Now she was noticing him, though, and wondering if it could really be true that he didn't want to join in. She was pretty, and her dancing-card was already filled – but she kept asking herself: how can I have fun tonight if someone else is missing out? He *doesn't* have any special talent and he *isn't* polite, she had to admit; but surely human beings aren't so different that he doesn't secretly desire to be having fun too.

With that (and after all her considerations about him her action didn't seem to take courage at all) she walked to him and said she would be pleased if she could show him the new dance she had learned.

¹ from a poem by E. E. Cummings

1. Develop yourself by self-discipline.
2. Joy comes through creation—sorrow through destruction. Every living thing can grow; use the world wisely to realise soul growth.
3. Do things which are hard to do.
4. Entertain upbuilding thoughts. What you think about when you do not have to think shows what you really are.
5. Do your best this hour, and you will do better the next.
6. Be true to those who trust you.
7. Pray for wisdom, courage and a kind heart.
8. Give heed to God's message through inspiration. If self-indulgence, jealousy, avarice or worry have deadened your response, pray to the Lord to wipe out these impediments.
9. True friends enrich life. If you would have friends, be one.
10. Faith is the foundation of all things—including happiness.

david o. mckay's rules for happiness